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Makes Appeal For DP Entry

Europe's war refugees might be described better as "betrayed" rather than "displaced" persons, Irving A. Hirschmann, president of Metropolitan Broadcasting & Television, Inc., said on the "Report to the People" program over WJZ.

Mr. Hirschmann, who formerly was special inspector general in Europe for the United Nations Relief and Rehabilitation Administration, urged the Eightieth Congress to "redeem itself" for "some of the most reactionary legislation in the history of our nation" by approving the Stratton Bill. This measure would allow 100,000 Europeans to enter the United States a year for four years under immigration quotas which were not filled in the war years.

Of the 850,000 displaced persons 80 per cent are Christians, 20 per cent Jews, Mr. Hirschmann said, and more than 50 per cent are women and children, 170,000 of them under seventeen. He said the hardships of the refugees are now concentrated in the very concentration camps from which they had been released.

"One of the ironies of this tragic situation is that we, the United States taxpayers, are contributing a large percentage of the cost of their upkeep anyhow," Mr. Hirschmann said, "paying for keeping them, as the world's stepchildren, waiting to keep them together in displacement camps like enemies.

"For this shameful, temporary relief, at best a futile effort, American taxpayer's money is ... to maintain them in a ...

... of the war placed ... of leadership upon ... people which we haven't ... did not have to face or assume," Mr. Hirschmann said.

Loses Suit For Ship Nazis Seized

The United States Circuit Court of Appeals dismissed an appeal brought by Arnold Bernstein, of Larchmont, N. Y., who sought $900,000 from a Belgian shipping company for the loss of a unit of a fleet of ships he operated in Germany prior to 1937.

The court upheld a ruling of Federal Judge Alfred C. Coxe, dismissing a writ of attachment Mr. Bernstein had obtained against the assets of the Van Heyghen Frères Société Anonyme. The defendant had acquired one of the plaintiff's ships, the S. S. Koenigstein, also known as the S.S. Gandia, after Mr. Bernstein's ships had been confiscated before the war by the German government. Mr. Bernstein contended that his shipping companies were confiscated unlawfully by the Germans as part of their anti-Semitic program.

Judge Learned Hand in the majority opinion said that the court had no jurisdiction over the acts which took place in Germany and that the only "relevant consideration was how far our executive indicated any positive intent" to relax the doctrine that U.S. courts shall not entertain actions of this kind at the bar. The opinion then stated that no such indication has been given.

In a dissenting opinion Judge Charles E. Clark held that the arguments of the American prosecutors at the Nuremberg trials of the Nazi war criminals should be taken as a guide by the U.S. courts as an expression of governmental policies toward acts committed under the Hitler regime. Judge ... the admission of eight displaced persons over a four-year period.

The former Adviser on Jewish Affairs to the American military command in Germany, who flew to testify at the request of the State and War Departments, impressed the committee with the fact that Jewish organizations were prepared to guarantee that the 60,000 displaced Jews, if admitted, would not become a public burden. He said all of them had relatives in the United States whom they wished to join.

He warned that unless Congress approves U. S. participation "in a nearly reasonable program of settlement of the DP problem" the camps displaced persons in the camps will be doomed to another winter of hardships, uncertainty and tragedy. The approximately 226,000 displaced Jews in Germany, Austria and Italy, he cautioned, "cannot return whence they fled."

Congressman Rep. Ed Gossett of Texas, leading opponent of the Stratton Bill, introduced an unexpected note into the proceedings when he asked Rabbi Bernstein to explain why it was necessary for General Clay to have an advisor on Jewish affairs when he had none on Polish, French and other affairs. Rabbi Bernstein advised the Texan Congressman that the Jewish DP problem was of "a very special and delicate character" and that both President Truman and General Eisenhower felt that the problem was of such magnitude that it required assistance by experienced Jewish hands.

When Gosset asked Rabbi Bernstein how many Christians the Nazis had exterminated, he replied that their number was vast but that the Jews suffered the heaviest casualties, adding that no special consideration was being asked for displaced Jews apart from a reasonable program of resettlement for all displaced persons in Europe. Gossett also pressed the witness for information on the liquidation of the DP's who were repatriated to their former countries. Rabbi Bernstein told the Congressman that if a substantial number of Jews returned to Poland it may lead to the same pogroms which precipitated their flight from that country.

Gossett asked Bernstein whether it was not true that 30 per cent of the displaced Jews had not infiltrated into the camps after the war. He got the answer from Goldthwaite Dorr, Hebrew official between Congress and the State Department, who informed the Texas Representative that between 50 to 60 per cent were in the

(Continued on Page Ten)

SAYS BRITISH CUT OFF ENTRIES AT SOURCE

The recent British measures against unauthorized Jewish immigration to Palestine have been so effective, a spokesman for Haganah declared in Jerusalem, that the immigration scheme must be completely reorganized. Haganah, the Zionist movement's militia, is the principal organizer of unauthorized immigration.

Besides seeking other powers' assistance in checking immigration, the British authorities instituted a strict surveillance of all European ports of departure for refugee vessels and bought off port officials and others who assisted unauthorized immigration, the spokesman said. As a result, Haganah has been having difficulty obtaining ships, supplies and fuel and evading port regulations. He said that other Zionist organizations' charges that Haganah had deliberately halted immigration to avoid provocation during the United Nations' inquiry was a lie.

Says U.S. Jews Would Care For 60,000 DP

Einstein Speaks His Mind On Proposed U.

Dr. Albert Einstein issued a statement declaring that he is "in complete harmony" with Prof. Otto Nathan, of New York University, and S. Ralph Lazarus, secretary of the Benrus Watch Company, in the controversy that resulted in their resignations from the board of directors of the proposed Brandeis University at Waltham, Mass.

Dr. Einstein, who made known that he had withdrawn the use of his name in connection with an effort to raise $15,000,000 for the projected university, clarified his position further. His statement was in reply to charges by George Alpert, Boston attorney and chairman of the board of directors of the university, that Dr. Nathan and Mr. Lazrus had tried to give the new institution a "radical, political orientation."

"The press statements which Mr. George Alpert and another member of the board of trustees of Brandeis University released on the occasion of the withdrawal of myself and of my friends, Prof. Otto Nathan and Mr. S. Ralph Lazrus, have convinced me anew that it was none too early for us to sever a connection from which no good was to be expected for the community," Dr. Einstein said.

"My associates and myself had very reluctantly come to the conclusion that the type of academic institution in which we have been interested could not be accomplished under the existing circumstances and the present leadership.

"I should like to state specifically ... Professors ... dismissal ... short by a score which the three of us alike considered worthy and most urgent."

Calls World Government Supreme Hope

Formation of a world government to avert wars was suggested by Dr. Joshua Loth Liebman, author of "Peace of Mind" and rabbi of Temple Israel, Boston. He spoke to religious leaders of the School of Religious Education of Hebrew Union College and the Union of American Hebrew Congregations at a seminar in the Central Synagogue, 55 East Sixty-second Street, New York.

"The supreme and greatest hope of the human race," Dr. Liebman said, "is a world government that will begin quite possibly out of the Baruch atomic proposals and that will achieve more and more power to do for the world what the United States Government does for all the forty-eight states. We dare not be defeatist and fatalistic about this hope. A limited world government is no illusion and no impossibility."

Dr. Liebman declared that man had learned to control himself and his destructive instincts rather well in the circle of his family, neighborhood, city and state, but that in the international realm, where no effective controls had been set up, man acted like a savage.

"Yet what has been done in past centuries," he said, "by man in the small circle of the family, the city and the nation can and must be achieved in the international realm in the building of world law and world government."

Dr. Margaret E. Fries, psychoanalyst at the New York Infirmary for Women and Children and at Post-Graduate Medical College told the religious leaders that democracy could be strengthened and crime reduced through observation and treatment of attitudes during the earliest formative period of children's lives.

The earlier a dynamic approach is taken to the problem of child development, "the greater is the opportunity for fostering correct handling by all persons involved in the care of the child," Dr. Fries declared.

"Work with the parents," she added, "may be started during the mother's pregnancy and may consist of advisory preparation for parenthood."

Weizmann Speaks For Partition And Room For Many More

Speaking as a private citizen, Dr. Chaim Weizmann, former president of the world Zionist Organization, implored the United Nations to deliver a quick and effective decision for the establishment of a Zionist state in an area of Palestine large enough to accommodate 1,500,000 more Jewish colonists.

Speaking for Zionists but not the official Zionist movement, he said: "We are for a form of partition that will satisfy the just demands of both Jews and Arabs. We realize it cannot be the whole of Palestine."

Partition, he added, has two great advantages: It is final and it helps to dispose of some of the Arab's fears of the Zionists' aims. It means equality of status for Arabs and Jews— the most important basis for cooperation; he asserted. It is therefore a desirable solution, he continued, "although it represents a great sacrifice on the part of the Jewish people."

The proposed Zionist state's area should be sufficient to receive 1,500,000 Jews in a comparatively short time, he said. He suggested that the area of Western and Northern Palestine proposed by the Peel Commission in 1937 as a Zionist state, plus the Negev in the arid and undeveloped South, should constitute the new state.

The Zionist state must have accessibility to water and electric power resources "so that the country can be effectively developed for the absorption of large-scale immigration," Dr. Weizmann said.

A necessary prerequisite to the establishment of the state, he said, should be the scrapping of the 1939 British White Paper restricting Jewish immigration and settle-

... obtaining the Balfour Declaration, Dr. Weizmann gave the history of its origins, declaring that there was no doubt that its authors intended that it should lead to a Zionist state. If the reasons for the declaration were valid in 1918, he asserted, "they are a thousand times more valid now." To reinforce his proposal for an immediate decisive settlement, he quoted the opinion of one of the declaration's authors, Field Marshal Jan Christiaan Smuts, Prime Minister of South Africa, who recently wrote to him:

"As I told you in London last year, I see now at this sad stage no escape except by way of partition. I was long for an undivided Palestine, but after all these failures and missed opportunities I see no other way out of the present impasse."

Repeating that he told the Anglo-American Commission of Inquiry last year, Dr. Weizmann said: "Time is of the essence. We (Jews) have lost so much blood that we cannot afford to lose much more."

Commenting on the Palestine Government's observation that the pace of Zionist development in Palestine had created a troublesome "disparity" with the Arabs, he said: "We were driven by all the furies of the world and we could not go slowly."

Besides thwarting the Zionists' development of Palestine, he said, the White Paper had the effect of encouraging the Arabs to oppose Jewish immigration and had released an "un-Jewish phenomenon in Jewish life—terrorism." Speaking more strongly than at any other point, he said: "I hide my head in shame when I have to speak of this in your presence. I hope international action in cooperation with Great Britain will clear out this disease from ...

(Continued on Page Ten)

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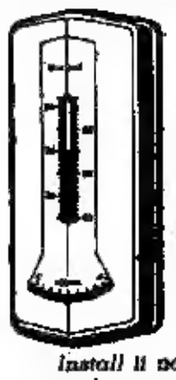

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Social Notes—Montreal

Mr. and Mrs. Edward Barkoff, Roslyn Avenue, left for a five-day motor trip to Vermont.

Mrs. Abraham Appleby, Elm Avenue, will leave for New York to visit her brother-in-law and sister-in-law, Dr. and Mrs. Edmund Applebaum, Riverside Drive.

Mrs. A. Cohen, Sommerville Avenue, spent several days in Portland, Maine.

Mrs. David Tannenbaum, Sherbrooke Street West, is spending a three-week holiday in Boston, Mass., with her son-in-law and daughter, Mr. and Mrs. Michael Bretman.

Mr. and Mrs. Morris Butterman, Grosvenor Avenue, are spending about three weeks at Ste. Agathe.

Mr. and Mrs. Cratz Joseph, and daughter, Sara, and son, Henry, of St. Catharines, Ont., spent two weeks with the former's parents, Mr. and Mrs. Henry Joseph, Mountain Street.

Mrs. Henry April, Victoria Avenue, spent a short visit in New York.

Mr. and Mrs. W. Rosengarten, Belmont Avenue, are occupying their summer home at Ayer's Cliff.

Mrs. Ray Stern, Redfern Avenue, is spending a short while in Toronto, Ont.

Mrs. Louis Liebman, Mount Stephen Avenue, is spending a short time in New York.

Mrs. A. Greenberg, Kensington Avenue, is spending a holiday at Ste. Agathe.

Mrs. S. Dworkin and daughters, Marilyn and Norma, Victoria Avenue, are spending five weeks at St. Zotique.

Mr. and Mrs. Leonard Willis Appleby, Kensington Avenue, will spend a short while in New York and at Brighton Beach, N. Y.

Mrs. R. Nathanson, Victoria Avenue, left on special for two weeks at The Point, North Sydney, N. S., and will visit her sons, Jack, David, Nathan, and Alfred Nathanson, and their families at Sydney, N. S.

Mrs. R. D. Elwell, of Long Island, N. Y., visited her parents, Mr. and Mrs. Henry Joseph, Mountain Street, for several days.

Mr. and Mrs. Leon H. Fischel, Roslyn Avenue, are spending a ten-day holiday at their summer cottage at Port Kent, N. Y.

Mr. and Mrs. Henry Joseph, Mountain Street, will spend a short holiday at Ste. Agathe.

Mrs. A. Greenberg, Kensington Avenue, will leave for Brighton Beach, N. Y., on holiday.

Mrs. Philip Joseph, Edgehill Road, spent several days in Washington, D. C.

Miss Joyce Glickman, Holinwood Avenue, Ottawa, spent several weeks at Ferndale, N. Y.

Bonar Stuart, Western Avenue, is spending several months at Isle Peak, Maine, playing summer stock with the Greenwood Garden Playhouse.

Abraham Appleby, Elm Avenue, is visiting his brother and sister-in-law, Dr. and Mrs. Edmund Applebaum, of New York.

Mrs. A. Z. Cohen, Grey Avenue, is occupying her summer home at Old Orchard Beach, Maine.

Mr. and Mrs. I. Bald, Grovehill Place, are spending a three-week vacation at Old Orchard Beach, Maine.

Mr. and Mrs. Mitchell Staine, Queen Mary Road, spend a two-week vacation at Virginia Beach, Va.

Miss Laura Cohen, of New York, visited her parents, Mr. and Mrs. I. Cohen, Decarie Boulevard, for several days.

Mr. and Mrs. Alex Friedman, Marlowe Avenue, are spending a vacation at Old Orchard Beach, Maine.

Mr. and Mrs. Saul Kalmor, Cote St. Luc, returned from a two-week vacation spent at Virginia Beach, Va.

Mr. and Mrs. Jack Margolius and daughter, Marilyn, Dornal Avenue, are spending their vacation at Old Orchard Beach, Maine.

Mr. and Mrs. Harvey Golden and son, Howard, Vendome Avenue, are spending the summer at Old Orchard, Maine.

Mr. and Mrs. Morris Narasrow, Mountain Sights Avenue, are in vacation at Old Orchard Beach, Maine, for several weeks.

Break Up Smith Meeting

Police intervened to restore order in historic Old South Meeting House, in Boston, Mass., when a crowd drowned out Gerald L. K. Smith, former head of the American First Party, who is now seeking to organize the Christian Nationalist Crusaders. This organization, his enemies assert, is Fascist.

Chanting "Seig Heil! Seig Heil!" and yelling "throw Smith out of Boston", they beat their feet in crescendo, first to prevent his speaking and then to drown him out while he talked for fifteen minutes.

One of the heaviest police details ever assigned to such a meeting in Boston, reinforced by the plain clothes radical squad, stood by with tear gas bombs, preventing actual violence. Mr. Smith finally was taken out of a side door with police protection and put in a taxicab for the Parker House, where he is staying.

The police were present in strength because they said it had been learned that a meeting had been held in a private room at the Parker House, at which it was decided, with the two top Communist leaders in New England present, to break up the meeting.

The two Communists were said to have been Emmanuel Blum, New England chairman of the party, and Daniel Boone Shirman, party legislative agent. Both were present. Best known among the thirty groups represented was the American Youth for Democracy.

The police acted to break up the meeting when, following Mr. Smith's departure, William Gilbert, New England director of the United Furniture Workers, CIO, harangued the crowd.

A small detail of police moved onto the platform and told the speaker he and his friends had not hired the hall and he could not continue speaking. Mr. Gilbert was about to introduce a resolution which, it developed, was to condemn racial bigotry.

The crowd surged forward, but the police faced around and it halted. Later some of those present moved to Boston Common and were addressed by their leaders.

The Progress Sweeney Committee of [illegible] Rose, [illegible] of the [illegible] munity Council of Metropolitan Boston and chairman of the New England Advisory Council of the Anti-Defamation League of Bnai Brith, levelled the blunt charge of "communism" at the disturbers.

Judge Rose called this "a field day for anti-democratic forces," while Mary K. Smith, secretary of the Sweeney committee, just said the trouble was "communist-inspired."

Railroad Corrects Injustice

A victory against anti-Semitism was announced by the American Jewish Labor Council in the reinstatement of Benjamin Dorfman, dismissed by New York, New Haven and Hartford Railroad Company because of racial discrimination.

Mr. Dorfman's reinstatement followed after a group of workers from the Mott Haven Yards in the Bronx, came to his assistance. The workers, through Archibald Bremson, labor attorney, whose aid they enlisted, forced Mr. Dorfman's reinstatement after the railroad company admitted that anti-Semitic bias had been the cause of his dismissal.

Mr. Dorfman who had been employed for many years by the New York, New Haven and Hartford Railroad Company was subjected to a long period of abuse and vituperation by his foreman. Vile anti-Semitic remarks were voiced by the foreman, and Mr. Dorfman was told there was no room on the railroads for Jews. He was finally dismissed without any written charges or explanations.

Following Mr. Dorfman's reinstatement, the American Jewish Labor Council announced that though the New York, New Haven and Hartford Railroad had promptly corrected a grave injustice, it would press for the adoption of general rules by railroad companies prohibiting discriminatory practices because of race, creed or color.

Secretary-Stenographer

[redacted]

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Social Notes—Montreal

Mr. and Mrs. Harry Karp (formerly Miss Ruth Keyfitz, of Montreal), of Ottawa, Ont., spent several days with her parents, Mr. and Mrs. A. Keyfitz, Addington Avenue.

Mrs. S. Herscovitch and family, Girouard Avenue, are spending several weeks in Old Orchard Beach, Maine.

[illegible] and family, [illegible] daughter, Barbara, Decarie Boulevard, are spending a month at Ste. Zotique.

Mr. and Mrs. M. M. Lach, of Cleveland, Ohio, are visiting her brother-in-law and sister, Mr. and Mrs. St. Michaels, Dornal Avenue, for about a week.

Mr. and Mrs. E. C. Colson, Westbury Avenue, are spending a month in Boston, Mass.

Miss Rita Herscovitch, Girouard Avenue, is spending her holidays in Buffalo, N.Y.

Mrs. Richard Stein, Coronet Avenue, is spending a month's holiday at Ivry.

Mrs. F. H. Yemens, Cote St. Luc Road, will spend a short holiday at Lac Brule.

Mrs. J. Rosen, Lacombe Avenue, [illegible] two weeks at Ste. [illegible]

[illegible] Kirby Road, spent several days with her son-in-law and daughter, Mr. and Mrs. Harold Gallander, of Toronto, Ont.

Mrs. Munroe Leopold, Meridian Road, is spending the summer at Deal, N. J.

Mr. and Mrs. Samuel Rosenfeld, formerly of St. Hubert Street, have taken up residence at 4900 Jean Brillant Avenue.

Mr. and Mrs. Louis Schrier, 5255 Westbury Avenue, took the Saguenay cruise to Murray Bay and Tadousac.

Mr. and Mrs. S. Solomons, and son, Stephen, de Bullion Street, returned from a short visit with her brother and sister-in-law, Mr.

Mrs. A. Greenstone, Esplanade Avenue, and daughter, Mrs. W. Barbarosh, Jeanne Mance Street, are spending the summer at Lac Marois.

Rabbi M. J. Ginsburg, Laurier Avenue West, left for a trip of several months to England and Palestine, to visit his sisters, Mrs. J. Singerhut, Mrs. J. Silverman, Mrs. F. Rand, and Miss Rose Ginsburg, and his brother, Hyman Ginsburg, and their families, of London, England; and his mother, Mrs. Pearl Ginsburg, and brother, Acipa Ginsburg, of Palestine.

Mrs. L. Tepner and daughter, Adele, St. Joseph Boulevard West, are spending the summer at Plattsburg, N.Y.

Mrs. B. Brownstein, Wilderton Avenue, is spending the summer at Ste. Agathe.

Miss June Herman, of Chalk River, Ont., is visiting her sister, Miss Marion Herman, Van Horne Avenue, for two weeks.

Mr. and Mrs. M. Sherman, Bagg Avenue, spent two weeks visiting their son-in-law and daughter, Mr. and Mrs. Hyman Weiser, and their grandchildren, Reggie and Bernard, who are spending the season at Plattsburg, N. Y.

Miss Ida Colman, Hutchison Street, will spent a week at Potteryville, N. Y.

Nancy, daughter of Mr. and Mrs. A. H. Bolker, Waverley Street, was given a sixteenth birthday party, with about thirty guests present. Bouquets of pink carnations and green ferns, sprays of pink summer flowers, and a birthday cake of pale green with silver leaves decorated the table. Nancy Bolker wore a dress of pale green net, with fitted bodice and full bouffant skirt.

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JEWISH MANAGEMENT

Bigotry In B-Flat: How The Berkshires Face The Music

By Horace Sutton, In The Nation

Precisely at 3.30 p.m., Sunday, July 13, Dr. Serge Koussevitsky will rap his baton on a music stand at Tanglewood, Massachusetts, and leading the orchestra in an all-Bach program formally open the 1947 Berkshire Music Festival. Before the series ends four weeks later at least a hundred thousand people will have poured into the village to hear the concerts, operas, and chorales. They will pam Tanglewood's Finnish-designed, $80,000 Music Shed, spill over on to its green lawns, lie under its birches, evergreens, and pines. On Saturday afternoons the crowds will come with their picnic baskets and pay a dollar to listen to the Boston Symphony in rehearsal. On Sunday mornings they will stretch out in the sun and watch the waters of Stockbridge Bowl ripple in the summer wind.

When these music lovers seek a place to lay their heads at nightfall, the story will become less melodious than malederous. According to Haydn Mason, director of public relations of the Berkshire Hills Conference, the annual music festivals at Tanglewood aggravate a Berkshire sore point into what the county now considers a very important problem. Of the forty-three hotels and inns which the conference lists in its 1947 vacation guide Mr. Mason estimates than 50 per cent will not welcome Jews. At least one is militant on the subject.

"Actually we would have a problem here anyway because of our proximity to New York," says Mr. Mason, "but the Jewish people are artistic as a race, and the festival has amplified our predicament. I would say that 98 per cent of our inns would have no objection if Jews would conduct themselves according to ordinary standards, but they don't. Here's what happens. A car pulls up full of boisterous people. If they turn out to be Irish—o.k. If they're Italian—o.k. If they're Americans, nobody says anything. But if they're Jews, thumbs down."

As the official information center for the Berkshires, Mr. Mason's office gets some 15,000 inquiries about accommodations each year. The letters are opened and placed in a huge cardboard bin. Regardless of the type of name, Mason says, each applicant is sent a copy of the Berkshire Hills Vacation Guide, which lists the hotels, and another pamphlet which lists guest houses. Neither mentions clientèle restrictions. The prospective Berkshire vacationist then makes a selection and writes to one of the Hotels. Mason says that half the hotels listed write back, "Please be advised we only cater to . . . " or "We only welcome . . . " The guest houses, he indicated, are not so strict since they do not serve food, and Jews do not have as much opportunity to mingle with other guests.

During the 1946 summer season the festival and its related activities drew an estimated 160,000 persons to the Berkshires. Of this number Mason estimates that only one-half could be accommodated with the type of service and facilities the county would have liked to provide. Some 10,000 rooms in the county, Mason's office figures, brought a total return to the area of $100,000 a day. With perhaps an even larger crowd coming this year, some festival ticket-holders will be sleeping as far away as Danbury, Connecticut, sixty-two miles to the south.

The smart Jew who is aware of the local attitude, Mason says, does not even attempt to rent a place in Berkshire County. He goes to a hotel in Albany, or he takes a room at a tourist house on the road before he gets to the Berkshires. There are 117 tourist houses, cabins, and small hotels between Danbury and Tanglewood, according to Mason's tally. "Other Jews," he says, "may sleep in their cars."

From Albany to Tanglewood is a thirty-seven-mile trip, but Mason explains that "it's only ten miles to Lebanon Valley, which is lined with guest houses." Copake Falls, New York, is "90 per cent Jewish, just like the Catskills." And Canaan, Connecticut, just over the state border, he says, is "wide open for them."

The Berkshire Hills Conference, which functions like a local chamber of commerce, is supported by a tax-payers' appropriation and by voluntary contributions. Although it is denied officially, apparently some strain exists between the conference, an old, established agency which aims to promote the whole Berkshire region over an eight-month period, and the infant music festival, which though it lasts only a month overshadows all other community activities. Mason quotes a townsman as saying last year, "I wouldn't give a dime to the Berkshire Hills Conference; look at all the Jews it has brought to the county." "We didn't bring them," Mason explains privately, "it's the music festival that brought them. But don't get me wrong. Some of our best families in Pittsfield are Jewish."

The Berkshire Hills Conference, which has two Jewish members, has gone on record against racial discrimination. They say that if any anti-Semitism exists in the area, they have not fostered or supported it. They agree that "some resort hotels in the county pursue a restricted-clientèle policy," but they make it plain that such an attitude

(Continued on Page Eight)

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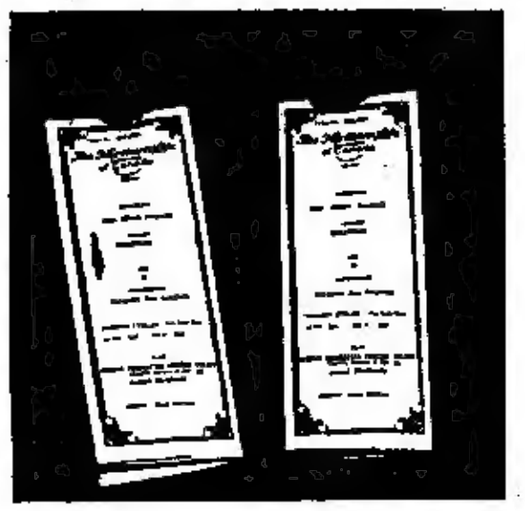

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Montreal Meetings

● ZIONIST ORGANIZATION: Third annual Maritime Habonim and Zionist Conference takes place in the Lord Nelson Hotel, in Halifax, July 28-30. Sam. Jacobson, member of the Executive Board of the Zionist Organization of Canada, is chairman of the Arrangements Committee. R. A. Kanigsberg, Maritime vice-president of the Zionist Order Habonim and of the Conference of Canadian Zionist Societies, will preside. Invitations have been extended to all adult men Zionists in the Maritime Provinces and Newfoundland. The Conference will deal with community concerts, Camp Kadimah, cultural and social problems of smaller centres. Leon D. Crestohl, K.C., president of the Zionist Order Habonim and vice-chairman of the Conference of Canadian Zionist Societies; Rabbi Jesse Schwartz, National Executive Director of the Zionist Organization; Bernard Figler, Executive Secretary of the Order and of the Conference, will speak. Palestinian and folk songs by talented musicians. Picnic at Camp Kadimah on Wednesday, July 30.

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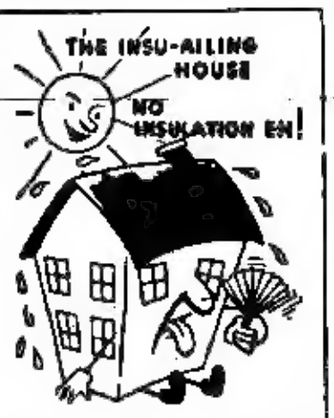

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ENGAGEMENTS

Mr. and Mrs. I. Rochman, St. Urbain Street, announce the engagement of their daughter, Miss Rose, to Frank, son of Mr. and Mrs. S. Levine, City Hall Avenue.

Urges Revised Entry Laws

Discussing immigration control and foreign policy, Dr. Ira De A. Reid, visiting Professor of Education at New York University, said that "the United States must take leadership in resettling of world populations by revising its immigration laws to meet world needs."

Dr. Reid told the New York Institute of International Relations at Colgate University that an effective basis for immigration control would be achieved if the United States maintained a minimum quota of 150,000 immigrants a year, repealed all racial discriminations and restrictions in its immigration laws and shifted the base for determining the number of immigrants admissible from the 1890 to the 1910 census.

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TEARS AND SINGING

By H. Laivick, The Yiddish Post

On Friday night most of the Jews in the DP camps, particularly the younger ones, arrange an *Oneg Shabbat*. The elderly, religious Jews naturally celebrate the Sabbath in the traditional manner. They go to *shul* (in every camp there is a synagogue and in Feronvalder there is also a *Yeshiva*) and then they return to observe the Sabbath individually, in the usual Orthodox manner.

The young people, however, want to be together longer on the Sabbath; they want to sing; they want to be communally festive; they want to create a holiday spirit and dream collectively, if it is at all possible. The youngsters, most of whom are orphans, look to each other for solace.

Every youth group, each *kibbutz*, observes the *Oneg Shabbat* in much the same manner and style. They sit down at long, white-clothed tables, if the white cloth can be found; candles are lit; a snack, if one can be obtained, is served. A leader who can sing or recite is called upon to lead the group in a Palestinian song or a DP song. In making songs, the Jews also sing tunes which are culled from Jewish literature, but their selections are limited simply because most of the youngsters are completely estranged from the outer Jewish world and, more particularly, from general Jewish literature.

Most of these young people have not had the opportunity to go through a *heder* or a *shuls*. In their earliest years they were dragged away to jails and to forced labor camps. Of course, this refers only to those who were lucky enough to survive Nazi tortures and crematoria. Many of them hid themselves for years in woods and forests and fought as partisans against the Nazis. Where could they obtain a formal education?

[illegible]

Luckily, you find these young people to be intelligent young men and women. You wonder how they managed to pump into themselves the knowledge they have during the years of hell. They have saved this knowledge and bring it before you with child-like and stirring naivete.

It is true that some of them are illiterate and that some have become a bit demoralized. But if you were to give a moment's thought to how much these people have lived through, it is a miracle to see how decent most of them are. Because of their suffering, their experiences, their knowledge of Nazism, every Jewish youth has *the full right* to become a lawless individual, to grab a collective ax and to deliver a death blow to the world itself. But these youngsters, who are branded with convict numbers on their wrists, did not become outlaws.

Instead they sit in camp buildings around a Sabbath table. Sabbath candles flame and dance and send shadows over the mourning lights, which burn at the sides of the Yiskor tablets. They also dance and flame around the hearts of the youth.

I hurry into a building and I hear singing. There is a long corridor, a lot of doors and it seems that each door will burst open from the force of the singing. I stop at the first door. A song reaches my ears:

I am left without a father, without a mother
I lost them both together.

I stop before another door and hear these words:

We will again build our lives
There, in the Holy Land.

The melody of *Lecha Dodi* reaches me from another room. And from a fourth room I hear young childish voices singing more songs. I open the door and go in. On long benches, in the form of the Hebrew letter Aes, there sit little boys and girls, dressed in their Sabbath clothes. They are being led by their teacher and a group of women—frustrated mothers. I am touched by the created hominess and even more by the childish happiness.

A little girl steps forward and recites, in a voice which is clear and full of expression, Peretz's "Comfort My People, It Needs Comfort." The little girl's voice affects us all. Her little hands plead and she speaks as though in prayer.

And then she begins to half-recite, half-sing a song of Gebirtig's:

Yes, our poor town is burning.
It is burning, little brothers,
It is burning

The other children pick it up. Throughout the room the words carry like a flame. You see the fire; you see the destruction. It is not merely a song that is being sung.

To them the children know what it means. You see it in their eyes, you see it in their lips.

We visit the members of *Kibbutz Lochmei Haghetto* (Fighters of the Ghetto). They are observing their *Oneg Shabbat*. A few hundred people are sitting around long tables. They are singing.

The candles on the tables sing with them; the candles at the Yizkor tablet sing with them. The Yizkor tablet is beautiful. This is no [illegible]

[illegible]

Jewish martyrs.

All six million Jews sit here around the tables.

And the six million sing:

We go up, we go up, we go up,
Because work is our life, is our life.
We go up, we go up, we go up.

Our entry interrupts the singing for a few minutes. . . . But we sit down and blend with the group. I look at the faces around me. Boyish faces, and girlish ones. I watch the movements of their singing lips, their eyes, their shoulders, their necks.

Opposite me there sits a small boy with blond hair. On his upper lip a fuzz is beginning to grow. His eyes come to points. He is trying hard to keep up with the singing. His voice is full of pleading. He is a complete flame; he practically melts. I ask my neighbour at the right, "Who is this boy?" He, too, is a young boy, with sharp, tight lips. He answers me, while looking at the ground, "That one? A Lublin partisan. He was in the woods for three years."

My eye finds the face of a woman, who sits directly behind the passionate singing boy. My gaze is about to leave her when my attention is caught by her expression, by the manner in which she sits silently and holds her hands under her chin. I feel that I must know her. Her face is young, but yet not young. Her eyes, it seems to me, are looking somewhere beyond her, far away, as though there were no wall in front of her, but a deep, nocturnal void which lures and entices.

She sits and listens to the singing, but she herself is silent.

"Who is she, the one who sits silently with her hands against her chin?" I ask my neighbor.

"That is Zevia," he answers.

"Which Zevia?"

My neighbor becomes awakened and says with enthusiasm, "What do you mean, which Zevia? One of the heroic leaders of the uprising in the Warsaw Ghetto, one of the few survivors. And now she is here with us. She is going to Palestine. Haven't you heard of Zevia Lubetkin?"

Suddenly I hear my name being called. I am asked to speak and Emma Shaver is asked to sing. I begin to speak by my words suddenly cut themselves off. I see five girls sitting before me. They are fifteen or sixteen years old. I learn later that they are all orphans. But now all five of them begin to bow their child-like heads and a muffled cry tears loose from their throats. They want to push the cry back into their throats, but they don't have the strength for it. The crying breaks out. Everyone trembles. I feel that in another moment the cries will envelop everyone.

I try to comfort the heaving children by caressing their heads, whispering words of comfort which only they hear. The crying ceases and the girls calm down, but the tension of their tears still hangs over the audience. I ask Emma Shaver to sing, for song will calm everyone.

"Yes, Yes," the people chime in. Emma Shaver should sing. And remarkably, they all ask for *Kol Nidrei*. Emma and I exchange glances. *Kol Nidrei* would seem to deepen the mood of sorrow. But the audience demands it. Emma Shaver, also on the verge of breaking down, begins to sing. She sings well, with sadness and exaltation. Nearly everyone begins to cry quietly to himself. Tears stream down many faces. I am no exception. Zevia Lubetkin has taken her hands away from her chin and now her head is sunken down.

Everyone is crying, but it does not matter. It is good to cry. And ten minutes later the most wonderful thing happens. The tables and benches are pushed aside. All of a sudden, the hall becomes huge, and the whole crowd, as though driven by storm winds, begins to dance a head-spinning *hora*.

I take advantage of the moment to move close to Zevia Lubetkin.

"I am very pleased to meet you," I say.

"I too, am pleased to meet you."

"Are you really Zevia of the Warsaw Ghetto?"

"So?" she says quietly and mournfully, "What of it?"

"You are going to Palestine?"

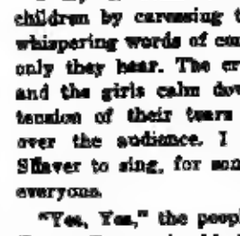
"Yes."

"Good luck to you."

"Thank you very much," she answers.

The *hora* goes on. . . .

This article is from the Congress Weekly.



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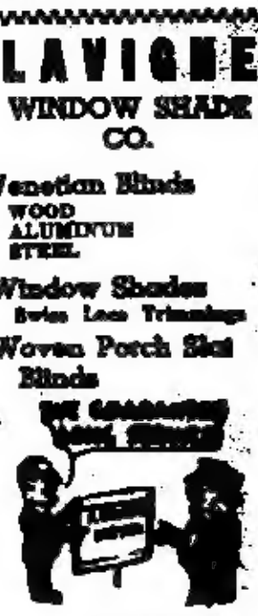

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Emek Hepher And Canadian Zionists

By D. S. Tachertok, Executive Director, Jewish National Fund Of The Zionist Organization

On his first visit to Palestine about sixty years ago, M. Usishkin envisaged the possibilities latent in the long neglected, desolate stretches of Emek Hepher. This area together with Emek Jezreel and Emek Zebulon comprised Usishkin's long-range plan for land redemption and colonization in Palestine. He knew no rest until he redeemed these three tracts.

Jehoshua Hankin applied himself to the task of purchasing the land of Wadi Hawreth, as Emek Hepher was then known. It took him over thirty years of negotiating before he was able to overcome the difficulties, especially the intricate problem of securing the consent of the scores of members of the two main Arab families, who owned the Wadi Hawreth land. Then he offered Emek Hepher to the Jewish National Fund for the sum of $1,000,000. The J.N.F. did not have the money, but the opportunity was too great to be missed. And so Usishkin went forth on a mission to obtain it.

He came to Canada in July 1927. The Zionist Organization of Canada was holding its 21st annual convention in Winnipeg. Usishkin made his call. He asked for $1,000,000 to redeem 30,000 dunams of land. It was a large sum for a community of 160,000 Jews, who had undertaken other obligations to Palestine and local causes. But the appeal of the president of the J.N.F. captured the imagination of the delegates.

Under the leadership of Archibald Freiman, President of the Zionist Organization of Canada, the Canadian Zionists pledged themselves to pay the sum of $1,000,000 over a period of ten years. The first $900,000 was raised immediately. Thus, when Usishkin sailed for Palestine, he carried with him a cheque which made the purchase of Emek Hepher possible.

During the conquests of Joshua, the Dor Province, of which Emek Hepher is a part, was under the separate rule of a Canaanite King who was defeated, and the Province passed into the possession of the half-tribe of Menashe. Later a tribe of pirates related to the Philistines occupied the district of Dor and oppressed the inhabitants. These were later liberated in the wars of Debora, Saul and David. In the reign of David the region became entirely Jewish. King Solomon made it a separate province with his own son-in-law as its governor. Phoenicians conquered this area in the days of the Second Temple. For centuries the whole district remained in the hands of non-Jews. Then the Hasmoneans recaptured the region.

The Port of Dor did not long remain in Jewish hands. But the rest of the Sharon between Apollonia (Herzlia of to-day) and the future Caesarea remained Jewish. When King Alexander Jannaeus had to give up possession of the Port of Dor, he found it possible to construct a little port near the River Alexander. This river borders Emek Hepher on the north and is probably named after King Alexander, whose coins appropriately bore the sign of an anchor. King Alexander Jannaeus settled many Jews in this area. Many of them remained there even after the destruction of the Second Temple. Indeed, Jews continued to live in this region until the time of the Crusades. Crusader and Arab conquests brought destruction and desolation in their wake and the land of Hepher became a waste place, until Canadian Zionists redeemed it for the Jewish people for the fourth time.

The area of Emek Hepher is 30,000 dunams. After deducting 6,300 dunams comprising sand dunes, roads and reserved buildings, 23,700 dunams were allocated to the settlers. When the J.N.F., with the aid of the first settlers and under the guidance of Professor L. Klinger of the Hebrew University, began its anti-malarial work in 1938, the percentage of malaria dropped from 70% to 26%. In 1936 it had dropped to 1%. Now it is but a fraction of 1%.

There are twenty-six settlements with a population of 7,400.

Emek Hepher provides grain, fodder, vegetables, grapes, milk, and eggs, and includes factories, work-shops, transport, and other non-agricultural pursuits.

some of this for use here. The reading room would like very much to be able to get books from the United States, such authors as Jack London, William Faulkner, Ernest Hemingway, John Steinbeck. They are also interested in books which concern the American Jewish scene, as well as American Jewish music. The theatre would be interested in plays of American Jewish life . . ."

In addition to seeking donations of books and records to satisfy this special request from Bulgaria, SOS is currently seeking books of poetry, drama, fiction, history and biography in languages native to the surviving Jews of Europe. These books are being used to establish libraries in D.P. camps for the refugees awaiting resettlement and to provide leisure and educational reading for Jews who are attempting to reconstruct their lives in Europe.

The SOS Collection is a project of the Joint Distribution Committee in cooperation with 16 National Jewish women's organizations and other groups. SOS collects, besides books and records, food, clothing and other relief supplies for the more than 1,500,000 surviving Jews in Europe to supplement the relief, reconstruction and resettlement programs. The J.D.C., major American agency aiding distressed Jews overseas, receives its funds from the United Jewish Appeal.

Tourists Again Go To Palestine

More than 800 American tourists sailed for Palestine in the past four months, according to a report released by Dr. Simon Bernstein, director of the Palestine Bureau of the Zionist Organization of America. This marks a resumption of American tourist movement to Palestine.

The dearth of American tourists to Palestine was particularly noticeable in 1946, when the Palestine Government discouraged tourist travel because of a purported shortage of food and housing in the country. Special permits had to be obtained from the government in Jerusalem for special cases, including owners of property in Palestine or those wishing to visit relatives there. Subsequently, American businessmen desiring to visit Palestine on commercial missions were made eligible for visas.

Dr. Bernstein further reports that in recent months the Palestine Government allocated a quota of some 1,000 tourist visas for American citizens. This allocation included 100 visas for American GIs completing their studies at the Hebrew University in Jerusalem and the Technical Institute in Haifa.

A short while ago the Palestine Government authorized the British Passport Control Office in New York to grant a special allocation of 400 tourist visas upon the recommendation of the Palestine Bureau of the Zionist Organization of America, which is required to vouch for the tourists' return to the U.S. With this allocation virtually exhausted, Dr. Bernstein voiced confidence that a further allocation would be granted by the Palestine Government.

Sofia Jews Want Books And Records

A special request from the Jewish community in Sofia, Bulgaria, for books and dramas by American authors has just been received by the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. According to Manuel Siegel, J. D. C. overseas representative, an extensive cultural program has been undertaken by the Bulgarian Jewish population in Sofia. He writes that the following activities are carried on:

". . . A large reading room which has many copies of English books; a choir of nearly 100 voices; a symphony orchestra of approximately 60 members; a Jewish theatre and dramatic group . . . The choir and the symphony orchestra are especially desirous of making contacts whereby they would get American music. They have heard some of the American Negro music and would like very much to obtain

Educator Dies, 101

Isaac Moses Blankfort, educator, died at the home of his son, Henry, 275 Central Park West, in New York, with whom he had lived for many years. His age was 101.

Born in Poland, Mr. Blankfort came to the U.S. when he was 29 years old. He organized and became principal of a Hebrew School, and taught there until he was 75 years old, when the school was discontinued.

When Mr. Blankfort was interviewed on his 100th birthday, Feb. 5, 1946, he gave his formula for old age—moderation in everything. He added that anyone who wanted to live as long as he had should stop worrying.

In recent years he had not left his apartment. He spent his time reading, which he was able to do without glasses.

Surviving are three sons, Henry, Bernard, and Joseph; a daughter, Mrs. Ida Tulin; eighteen grandchildren, twenty-eight great-grandchildren, and two great-great-grandchildren.

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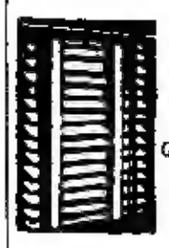

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Yiddish Is Disappearing Despite Affection For It

By J. Witriol

In an address given not long ago to Jewish students on "The Future of Anglo-Jewry," the President of the Board of Deputies forecast with regret the rapid disappearance of Yiddish. This regret will be shared by many who have escaped the taint of linguistic snobbery. Such persons are not "Yiddishists", inasmuch as they do not regard Yiddish as "the" Jewish language —that title, of course, can belong only to Hebrew—but only as one, though without doubt the most essentially Jewish, of many Judaized foreign languages, some now extinct, e.g., Farsic, Bukharic, Javanic, Italkian, Shuadit, Zarphatic, Judezmo, etc. These "Friends of Yiddish", indeed,, would agree with Professor Brodesky that in twenty years' time an Anglo-Jewish Community "will look and sound more English that it does now." More, they hold such a development, at any rate in English-speaking countries, to be not only natural but desirable. They realize that in these countries there is "no future" in Yiddish, but that does not alter the affection they feel for the mother-tongue of the Eastern European Jewry from whom the great majority of the Anglo-Jewish Community are sprung.

Such an effection, perhaps, needs no other explanation than may be found in the very word mamme lushen itself, to use the Polish, not the Lithuanian vowelling. Not sefat ha-em, not Muttersprache, but the homely Germanic-Hebrew compound which epitomizes the hybrid structure of Yiddish, its "jargon", anathema to the "Germanist" and the "Hebraist", but to the "Friend of Yiddish" revealing the great virtues of the language; its naturalness, its catholicity, and its vitality. "Sprechen Sie deutsch?" the German Jew is alleged to have asked the Polish Jew. "Avadde," came the classic reply, "a meen sha'alle!" "Of course I do, what a question!" And no doubt the Polish Jew himself was no more than dimly aware that avadde was the Mishnaic Hebrew vadai, and that meen and sha'alle were Biblical Hebrew pure and undefiled.

On a purely quantitative reckoning, Hebrew accounts for only about twenty per cent of the Yiddish vocabulary, German contributing about seventy per cent and Polish and Russian the remaining ten per cent. Qualitatively, however, the influence of Hebrew is far deeper than the number of specifically Hebrew (including Aramaic) words in Yiddish would suggest. The words and phrases that express the deep emotions, the intense feelings, are mostly Hebrew, seldom German or Slav, and it was in Hebrew formulae that the Jew expressed himself on the familiar occasions of life.

When Jew met fellow-Jew, he greeted him with a heartfelt "Shulem alaychem," "Peace unto you," to which the rejoinder would be "Alaychem shulem," "Unto you peace"; on hearing of some joyful event in which his neighbour was concerned — a bris, perhaps, "initiation into the covenant of Abraham," or a chassene, "wedding"— he wished him "mazel-tov", "good luck"; he toasted him with a "lechayim!" "to life!" (are the English formulae "cheers!" "here's how!" at hoc genus omne, an improvement?), and together they would go to the bes medresh, "synagogue", where they would pay tribute to a masterly display of pilpul, "dialectic," by some visiting maggid, "orator", with a resounding "shkoiach!" (a contraction of yishar koach, literally "may (thy) strength be right!").

Even the so-called "jargonization" of Hebrew words in Yiddish through the addition of Germanic and Slav affixes serves only to give an added richness to the language. Particularly is this so in the case of the Germanic and Slav diminutive suffixes which often lend to Hebrew words emotional overtones for which no equivalent exists in English, e.g., kel'ch'l from kol, "voice"; peynim'l from panim, "face"; seedinyu from se'uda, "repast"; ma'ass'h from ma'asse, "story", "tale."

Yiddish verbs are formed from Hebrew words after the Germanic pattern with an astonishing facility, in many cases the Yiddish verb acquiring a significance that is an extension of the original Hebrew meanings, e.g., haregen, "to kill," from Hebrew harog, and its compounds — unharghenen, "beat up", osharghenen, "exterminate"; chalesheh, "to faint" from Hebrew chalash, "weak", avekchalesheh, "to faint away," etc.

Yiddish proverbs, too, are almost all either Hebrew in word structure or in inspiration or in both. To take only two, both of which are entirely Hebrew in vocabulary: achrey mais kedoshim (emoir), "speak no evil of the dead" — achrey mot "after the death"; kedoshim, "saints"; and amor, "say" are the effective opening words of three consecutive sidras in Leviticus; meluche meleeche, "the man who has a trade has a kingdom" — meluche (in Sephardic transcription melacha) meaning "trade", "craft", and meleecha (in Sephardic transcription melucha) meaning "kingdom". It is fanciful to see in this latter proverb the reflection of the Jewish economic tragedy, the bitterness the Jew must have felt at being denied the opportunity of learning a skilled trade? In any case, the aphorism is brilliant, possessing in the highest degree all the qualities a good proverb should have: brevity, assonance, homely wisdom. The nearest English equivalent I have been able to find in the Oxford Dictionary of Proverbs is: "Who hath a trade through all waters may wade," and there is the German Handwerk hat einen goldenen boden — "a trade has a floor of gold" — but how weak these are compared with the Yiddish! Meluche Meleeche.

It is a reproach to Anglo-Jewry that Yiddish has not yet been adequately treated in English. What is required is something on the lines of the "Great Languages" series published by Faber and Faber. The task is probably beyond the capacity of any one scholar, demanding, as it does, first and foremost, an exhaustive philological training, to which would have to be united a thorough knowledge of Biblical and Talmudical Hebrew and Aramaic, an equally thorough knowledge of Old, Middle, and New High German, as well as of the Old and Middle German dialects, a mastery of medieval Polish and Russian, a deep knowledge of Jewish history and religion and folklore and — last but not least— an enthusiasm for an a first-hand knowledge of Yiddish itself! Given the necessary financial support, however, there is no reason why a team of scholars should not complete such an undertaking. But a start should be made now, before the "rapid disappearing" of Yiddish, foretold by the President of the Board of Deputies, has become a melancholy fact.

This article is from the London Jewish Chronicle.

Rabbi Brickner Receives U.S. Medal

Cited for "outstanding services" to the United Nations, Rabbi Barnett R. Brickner, of Cleveland, Ohio, administrative chairman of the National Jewish Welfare Board's (JWB) Committee on Army and Navy Religious Activities (now known as the Division on Religious Activities), was awarded the Medal for Merit by U.S. Secretary of War Robert P. Patterson.

The decoration, the highest civilian award conferred by the President of the United States on those who served with special distinction in the war effort, was presented to Rabbi Brickner in a ceremony in Secretary Patterson's office.

As a representative of the American Jewish community, Rabbi Brickner made an extensive tour of five war fronts, visiting men and women of the Jewish faith overseas in the Caribbean, North African, China-Burma-India, the Middle East, and the European theatres of war. "He conveyed the assurance of the Jewish people in our country of their spiritual support to the chaplains, officers and servicemen," the War Department citation says, crediting Rabbi Brickner with "an inestimable contribution to a better understanding between the Jewish civilian natives in the various countries which he visited and the military personnel of the United Nations."

A radio speaker for the past 15 years, Rabbi Brickner is leader of the Euclid Avenue Temple, in Cleveland, one of the largest Reform Jewish congregations in America. He went there from Holy Blossom Temple in Toronto, Ont.

Of 7,000,000 cases of citrus fruit exported this year (3,000,000 less than expected), Britain took 5,170,000, from Palestine.

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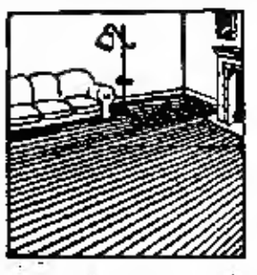
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For the dough, mix together: one-half cup water, two eggs, and one-half teaspoon salt. Place in mixing-bowl, and beat well with rotary beater. Fold in gradually, one-half cup sifted flour, still beating with beater, until batter is smooth. Grease frying pan with one-quarter teaspoon oil or fat, and heat pan over moderate flame. Pour batter in, pancake style, cooking on one side only, until slightly golden-brown. Remove and place on a clean towel to cool thoroughly. Continue until batter is used up. This amount of batter makes five or six pancakes, enough for three people; but batter can be doubled.

Filling:

Clean and shred one tablespoon carrot, one tablespoon celery, and cook in small amount of boiling water for four minutes. Place in bowl to cool. Then add one small, finely-diced onion; one cup finely diced chicken, one teaspoon salt, one teaspoon sugar, and pepper to taste. Finely diced mushrooms and green peppers may be added. Place one heaping tablespoon of mixture in centre of each pancake; tuck edges in and roll up. These can be placed in refrigerator until needed. Then fry in two inches of deep-fat, dropping egg-rolls into the hot fat, cooking them until golden-brown. These must be drained, and served at once, with English mustard. For the filling, the vegetables may be cooked first, drained, and then finely diced.

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one-third cup granulated sugar
one-third cup butter
two egg yolks
pinch of salt
one and one-quarter cups flour

Cream the sugar and butter well. Add the egg yolks, which have been well beaten, and the flour. Spread on a pan 9" by 9". Then top with this macaroon mixture:

Topping:

two egg whites
one cup brown sugar
one cup coconut

Beat the egg whites until stiff. Add the brown sugar, and coconut, and mix well. Spread on top of cake batter, and bake in a 350-degree oven, for thirty to thirty-five minutes.

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MARRIAGES

WINTER-WINTER

The marriage of Miss Rose Winter, Querbes Avenue, to Abe, Winter, of Los Angeles, California, took place at eight o'clock in the evening, on Thursday, July 3, at Adath Israel Synagogue, with Rabbi Charles Bender officiating. Joseph Winter, Maplewood Avenue, brother of the bride, gave her in marriage. The wedding music was played by Prof. J. Rosemarin. The couple will take up residence in Los Angeles, Calif.

STUART-BOLIVAR

The marriage of Edith, daughter of Mr. and Mrs. I. Bolivar, of Halifax, N.S., to Malcolm, son of Mrs. Hilda Stuart, Western Avenue, and of the late Irving Stuart, took place on July 4, at Temple Emanu-El, in the study of Dr. Harry J. Stern, Rabbi, who officiated.

[illegible]

AUERBACH-AVERBACH

The marriage of Judith, daughter of Mr. and Mrs. Hyman Auerbach, 4084 Argyle Avenue, to Harry, son of Mr. and Mrs. N. Stolovitsky, Edward Charles Street, took place on June 26, at Shaar Hashomayim Synagogue, Dr. C. N. Hamburg, Rabbi, officiating, with Cantor Nathan Mendelson. The bride was given in marriage by her father. She wore a long white nylon gown, fashioned with a fitted bodice, trimmed with Chantilly lace, and embroidered with seed-pearl and bugle beads. The full skirt ended in a short train. She had a finger-length veil of illusion tulle, caught to a matching lace cap, and carried a bouquet of stephanotis and white sweet peas.

Miss Leila Auerbach, the youngest sister of the bride, was maid of honor. She wore a pale yellow nylon gown, trimmed with blue flowers, and a matching mohair bonnet. Her cascade bouquet was of yellow roses and blue cornflowers. Cobby Engelberg, brother-in-law of the groom, was best man. The ushers were: Garson Rubinger, Hershel Zinman, Charles Lebovitz, Jack Pistreich, Eli Ravinsky, and Herbert Spector. Mrs. M. N. Fineberg played the wedding music. White peonies, with foliage, decorated the synagogue, and there were tall, lighted, ivory tapers, in candelabra. In the community hall of the synagogue, where the dinner-reception was held, the decorations were of white peonies, pink roses, and foliage. Mrs. Auerbach, mother of the bride, wore a beige crepe draped gown, with matching accessories, and a corsage of deep red roses. Mrs. Stolovitsky, mother of the groom, wore a black lace gown, with a corsage of yellow roses. The bridal couple left for a trip to New York; Atlantic City, N. J.; and Washington, D. C., the bride travelling in a [illegible] suit, with matching [illegible], and [illegible]

[illegible] to Lawrence (Low) Caplan, son of Mrs. Harris A. Caplan, 4627 St. Lawrence Boulevard, and the late Harris A. Caplan, took place at Adath Israel Synagogue, on Sunday, June 8, at half-past five o'clock, Rabbi Charles Bender officiating, assisted by Rev. M. Mandelcorn and Cantor E. Goldberger. The bride was given in marriage by her father. She wore a long ivory-shaded satin gown, princess styled, with a round neckline, and white net yoke, with an edging of pearl beading at the yoke and throat; long, pointed sleeves, and a full skirt and train. A braided satin crown, with sprays of orange blossoms was her headdress, and she had a floor-length veil of illusion tulle, sprinkled with orange blossoms. She carried a prayer-book, with orchids, and streamers of lilies-of-the-valley. Miss Adele Berger, cousin of the bride, was maid of honor. She wore a canary-yellow marquisette gown, with a fitted bodice, cap sleeves, and bouffant skirt. Her picture hat was of canary-yellow, with blue streamers, and she had a hand-bouquet of blue and yellow carnations. Miss Marilyn Sacks, sister of the bride, and Miss Alice Kauffman, were bridesmaids, the former wearing a pink taffeta gown, with a blue net crown and veil; and the latter wearing a blue taffeta gown, with pink net crown, and veil. They carried bouquets of pink and blue carnations. Barbara Sacks, sister of the bride, and Merle Rosen, niece of the groom, were flower girls, the former wearing a long pink taffeta dress, with lace tulle halo hat; and the latter wearing a long blue taffeta dress, with a pink tulle halo hat. They carried bouquets of pink and blue carnations. Howard Caplan, brother of the groom, was best man. The ushers were Mark Chawkin, cousin of the groom; and Harry Eckler, cousin of the bride. The synagogue was decorated with flowers, and standards of white candles, with palm leaves. Professor J. [illegible] [illegible] the altars; and the [illegible] [illegible] [illegible]

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Social Notes — Toronto

Mr. and Mrs. M. A. Levy and son, Robert, Coulson Avenue, are spending the summer at Tent City.

Mrs. M. Kelner, 112 Wembley Road, is spending a holiday at Crystal Beach.

Miss Dorothy Kutner, of Los Angeles, Calif., formerly of Toronto, flew here for a three-week visit with Mr. and Mrs. Harry Alexandroff, Peveril Hill North.

Mrs. J. N. Neumann, of Montreal, is visiting her son-in-law and daughter, Mr. and Mrs. M. Goldenberg, Avenue Road.

Nathan Solomon, K.C., and Mrs. Solomon, of Montreal, Que., visited her son-in-law and daughter, Mr. and Mrs. Harold Gallander, 965 Avenue Road, for several days.

Mrs. Leo Kay and children, Murray and Phyllis, Pinewood Avenue, are leaving to join her husband in Burbank, Calif., where they will take up residence.

Mrs. Louis Cash and son, Avery, 20 Walmer Road, are spending six weeks at Lakeshore House, in Orillia.

Mr. and Mrs. W. Sherman, Glen Edythe Drive, are at their summer home at Bay Beach for the season.

Mrs. Rose Axler, Bathurst Street, is spending a holiday in Muskoka.

Mrs. Samuel Sharf, Ava Road, is spending the summer at Bel Air Beach.

Mr. and Mrs. Ab. Bergson, Winona Drive, have as their guests the latter's brother-in-law and sister, Mr. and Mrs. Philip Brennies, of Hollywood, Miami, Florida.

Mr. and Mrs. Louis Schwartz, Glenardon Road, had as their guests for several days the latter's brother-in-law and sister, Mr. and Mrs. H. A. Adelman, and daughters, Rooney and Patricia, of Fort William.

Madame Tonia Epelbaum, of Paris, France, arrived on the Mauritania to visit her cousins, Mr. and Mrs. J. Kerbel, Highbourne Road, for the summer.

Mrs. Herbert Birnbaum, Glenayr Road, is spending the summer at Lake Simcoe.

Mr. and Mrs. Ben. Epstein and family have taken up residence at their new home at 830 Briar Hill Avenue.

Mr. and Mrs. J. Becker, 313 Vaughan Road, are leaving for Crystal Beach where they will spend a holiday.

Mr. and Mrs. J. Roth, 101 Cortleigh Boulevard, returned from a motor trip through the United States. They attended at Long Beach, N.Y., to visit the latter's brother-in-law and sister, Mr. and Mrs. David Fine.

Mr. and Mrs. M. Weiss and daughter, Michelle, Glen Edythe Drive, are spending the summer at Bay Beach.

Mr. and Mrs. Fred Catzman and son, Marvin, Walmer Road, left to spend a month in Los Angeles, Calif.

Mr. and Mrs. I. Farber, 116 Whitmore Avenue, have left for Muskoka, where they will spend their vacation.

Mrs. Nathan Solomon, of Montreal, Que., and her daughter, Mrs. Harold Gallander, 965 Avenue Road, were in Buffalo, N.Y., for several days.

Mr. and Mrs. Nathan Wasserman, Montrose Avenue, returned from Detroit, Mich., where they were present at the Miller-Waterman wedding.

Mrs. S. Abrams, of Miami Beach, Florida, is visiting relatives in Toronto, and stopping at at the home of her brother-in-law and sister, Mr. and Mrs. S. Fisher, 665 Bathurst Street.

Misses Dorothy Schleifer, College Street; Helen Cohan, Bathurst Street; and Lenore Silverstein, Ava Road, are spending their vacation at Smith's Bay House, at Port Carling.

Mr. and Mrs. B. Mendelson and children, Maureen and Arthur, Manning Avenue, are at Wasaga Beach for the summer.

Mrs. S. Schleifer, College Street, is spending several weeks in Montreal, Que., with her mother, Mrs. Hannah Solomon, and her brothers and sisters-in-law, Mr. and Mrs. Samuel Soloman, and Mr. and Mrs. Isador Solomon.

Mr. and Mrs. Murray Banks and son, Lorne, Crawford Street, are at New Arcadia House, at Port Carling, for the season.

Mr. and Mrs. Irwin Bergman and daughter, Donna, Oxford Street, are spending the summer at New Arcadia House, at Port Carling.

Mr. and Mrs. M. Rose, Dupont Street, are spending the summer holiday at their cottage at Jackson's Point.

Mr. and Mrs. Max Wasserman, Spadina Avenue, were in Detroit, Mich., for the Miller-Wasserman wedding.

Mrs. J. Wasserman and daughter, Ida, McCaul Street, left for their summer home in Jackson's Point.

Mrs. S. Adler, D'Arcy Street, is at Jackson's Point for the summer.

Mr. and Mrs. A. Mermonstein (nee Evelyn Macks), of Brooklyn, N.Y., visited the latter's grandmother, Mrs. S. Zimmer, Borden Street, for several days.

Mr. and Mrs. J. Wasserman, and their daughter, Ida, McCaul Street, have returned from Detroit, Mich., where they were present at the marriage of the formers' granddaughter, Miss Frances Waterman, to Martin M. Miller, of Detroit.

Mrs. Samuel Rose and children, Myrna and Monroe, of Detroit, Mich., are visiting the former's mother, Mrs. S. Zimmer, Borden Street.

Mr. and Mrs. Joseph Hootnick and son, Lorne, College Street, are spending the summer at Belle Ewart.

Mrs. David Hershenhorn, Beatrice Street, was hostess at a dinner in honour of Miss Zelda Silverberg, daughter of Mr. and Mrs. Jack Silverberg, Davenport Road, whose marriage to the former's son, Kelly Hershenhorn, takes place on November 27. Mrs. Hershenhorn wore a white and black checked suit, with a corsage of pink roses; and Mrs. Silverberg, mother of the bride-elect, wore a grey print dress, with a corsage of yellow roses. The honoree was in a white background print dress, with a corsage of white gardenias. About forty-five guests were present.

Mrs. Jack Silverberg, Davenport Road, entertained at a luncheon at the Indigo Room, Hotel Barclay, in honour of her daughter, Zelda, whose marriage to Kelly Hershenhorn, son of Mr. and Mrs. David Hershenhorn, Beatrice Street, takes place on November 27. Mrs. Silverberg wore a black and pink print dress, with a corsage of pink roses; and Mrs. Hershenhorn, mother of the groom-elect, was in navy and white print, with a corsage of pink roses. The honoree wore a black background dress, printed with American Beauty roses, and a corsage of American Beauty roses. The table held a centrepiece of pink carnations and American Beauty roses, with lighted tapers. About seventy guests were present.

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MARRIAGES

KLEIMAN-WISE

The marriage of Mildred, daughter of Mrs. J. Wise, 45 Grace Street, and the late Hyman Wise, to Jack, son of Mr. and Mrs. Z. Kleiman, 81 Grange Avenue, took place on Saturday, June 28, at the home of Rabbi M. Berger, 257 Euclid Avenue, who officiated.

Veterans Protest Racial Tension

Charges that old residents of Greenwich Village in New York, are harboring anti-social elements who make life miserable for newcomers were made by persons summoned to discuss racial tension in that neighbourhood by the Greenwich Village Post of the Jewish War Veterans.

Harold G. Grimes, who represented a chapter of the American Veterans Committee, said there was evidence of more than thirty incidents of racial clashes, for which he blamed unorganized hoodlums and barroom habitues. He named Sheridan Square, the Avenue of the Americas south of Eighth Street and the south end of Washington Square as "unsafe places for minority groups."

He called for a program to save the reputation of the Village from being besmirched by tough elements, and "to keep it unlike communities where discrimination is rife."

Magistrate Maurice Simmons advised all minority groups to organize politically, especially Negroes. "I advise all groups not to appease, not to conciliate, not to take it lying down," he said.

Northern communities have more racial ghettoes than the Deep South, according to Madison Jones, executive assistant of the National Association for the Advancement of Colored People, who reported on his recent tour of Texas, Mississippi and Oklahoma.

Documentary films showing the extend to which race hatred has divided the nation were shown in connection with the discussion.

BIGOTRY IN B-FLAT

(Continued from Page Three)

"does not represent the policy of the Berkshire Hills Conference." Pittsfield journalists believe that local anti-Semitism stems mainly from the types of dress affected by the counsellors and children from nearby Jewish camps and from the public's behaviour at the festival rather than from "names and faces." A scorching letter was printed last year in the *Berkshire Eagle* berating visitors for sunbathing and indecent dressing. With this exception the *Eagle* has given complete support to the festival.

Though Pittsfield elders have clearly rejected anti-Semitism, Jewish visitors to the Berkshires this year may expect a chilly welcome. A few weeks ago a man and his ill wife arrived at a New England hotel which they found to be run down and dilapidated. Hearing of another place where he thought his wife might be more comfortable, the man called and explained his predicament. The rest of the conversation went like this:

"Yes, we have a double room."

"Oh, that's fine."

"Are you a Christian?"

"No, I'm not."

"Well, then I don't think you'd be very comfortable here."

Tanglewood is near Lenox, Massachusetts. There is parking space on the grounds for 4,000 cars. The New Haven Railroad furnishes limited train service from New York to Great Barrington, Stockbridge, Lee, Lenox, and Pittsfield. The New York Central and the Boston and Albany also run to Pittsfield. Commercial air service operates in Albany and to Springfield-Westfield, and there is direct bus service to the concert grounds from all neighbouring towns.

Tanglewood's first two Sunday-afternoon concerts, on July 13 and 20, will be given by skeleton orchestras of forty musicians. The regular week-end series begin on July 24, with three sets of programs scheduled for each Thursday evening, Saturday evening, and Sunday afternoon thereafter until August 10. Some 300 students who are studying at Tanglewood will present student-orchestra concerts, student operas, chamber music, and choral concerts. Tickets for the regular series are $6 for boxes, $4, $3, and $2.50 for other reserved seats. General admission is $2, and patrons are invited to bring blankets, beach chairs, and picnic baskets. Admission to student concerts is limited to the Friends of the Berkshire Music Center, which invites inquiries at Tanglewood, Lenox, Massachusetts. All the concerts of the regular series will be performed by the full Boston Symphony Orchestra, with Serge Koussevitsky as director.

The first guest conductor in the history of the music festival will be Leonard Bernstein, who will appear on Sunday afternoon, July 27 —a fact I thought interesting under the circumstances.

Sees Synagogue More Than House Of Worship

Rabbi Bernard Segal, executive vice-president of the Rabbinical Assembly of America, announced in New York the opening of six regional branches as the first step to implement the work of the national body in local areas.

He spoke at an executive session of the forty-seventh annual convention of the assembly, which is composed of Conservative rabbis, at the Jewish Theological Seminary of America, Broadway and 122nd Street.

The branches opened are in Boston, Hartford, Conn.; Philadelphia, Jamaica, L.I.; Chicago and Los Angeles. Rabbi Segal said twelve additional branches were in the process of formation. An extensive program of synagogue building also is being planned.

Recognition of all types of corporate religious life was urged by Rabbi Max Arzt in a discussion of the synagogue "as the primary institution of Jewish life and affiliation."

Rabbi Jacob Agus, of Dayton, Ohio, declared that "a synagogue which is content to be merely a house of worship cannot function adequately." He said it must be "an assembly and gathering place for old and young, a house of study, wherein both formal and informal instruction is given children, adolescents, and adults. Training in [illegible] front, and is expressed in [illegible]

Lectures and art series reflecting "the values and standards of our religious heritage," were urged.

Is New Adviser To U.S. Army

The United States Army announced that Judge Louis E. Levinthal, of Philadelphia, Pa., had been selected by Gen. Lucius D. Clay to be his adviser on Jewish affairs in occupied Germany.

Judge Levinthal of the Common Pleas Court in Philadelphia, succeeds Rabbi Philip S. Bernstein who left his post recently to return to Rochester, N.Y., because of the illness of his mother.

The Army said that Judge Levinthal left the United States for Berlin. Rabbi Bernstein will return to Germany toward the end of the month for a short stay in which he will turn over his duties to Judge Levinthal.

Judge Levinthal is co-chairman of the United Jewish Appeal and the United Palestine Appeal and holds offices in numerous Philadelphia and national welfare societies. He is the author of "Credo Of An American Zionist" and other works.

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• TORONTO MEETINGS •

• HAPOEL HAMIZRACHI Woman's Organization closing meeting, at Murray House, had Mrs. B. Rosenfield presiding. Mrs. Rosenfield thanked Mrs. M. Applebaum, vice-president, and Mrs. I. Horenfeld for their work. Mrs. S. Virdor, financial secretary, also spoke.

• ZIONIST ORGANIZATION: A celebration in Emek Hepher, Palestine, at which Samuel J. Zacks, president of the Zionist Organization of Canada, and Mrs. Zacks were the guests of honour, commemorated the twentieth anniversary of the Zionist Convention held in Winnipeg at which the decision was made to redeem Emek Hepher. A reception was given by the Jewish Agency in Jerusalem in honour of Mr. and Mrs. Zacks. The Zionist Organization, through its Executive Director, Rabbi Jesse Schwartz, sent a cable to the gathering in Emek Hepher.

DEATHS

Mrs. Leah Dvoretsky died on Thursday, July 10, at the home of her daughter, Mrs. Joseph Cooper, 184 Pendrith Street. She is survived by three sons, Morris, Samuel, Hyman; two daughters, Mrs. [illegible]; Mrs. J. [illegible]. Funeral Service, Freedman Parlour. Interment was at Shaw Street Synagogue, Dawes Road.

UNVEILINGS

The unveiling of a monument to the late Mrs. Leah Silverberg will take place on Sunday, July 20, at 10.30 a.m., at Jewish National Worker's Alliance Cemetery, Dawes Road.

The unveiling of a monument to the late Harry Rosenberg, 188 Queen Street East, is taking place at Lambton Mills Cemetery, Dundas Street West, at 11.00 a.m., Sunday, July 20.

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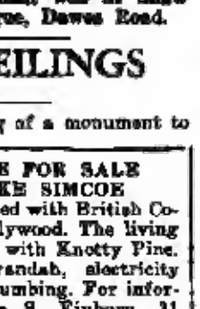
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IN MEMORIAM

In ever loving memory of a dear husband and father, Aaron Cooperberg, who passed away on July 16, 1942, the third day in Ab. Ever remembered by his wife, Minnie; and children, Nora, Myer, Sarah; and son-in-law, Jack; and grandchildren, Selma and Paul.

In loving memory of Mrs. Fanny Frankfort, who passed away July 12, 1942. Sadly missed and ever remembered by the children.

BIRTHS

Born, to Mr. and Mrs. Harry Lyons (nee Molly Solomon), 297 Glenholme Avenue, at Mount Sinai Hospital, on July 4, a son, brother of Carl.

Born, to Mr. and Mrs. Maurice [illegible] (nee Annie Segal), 68 Glenarden Avenue, at Mount Sinai Hospital, on July 6, a son, brother of Ronald. Grandparents are Mr. and Mrs. Max Segal, 177 Dewbourne Avenue; and Mrs. S. M. Ross, 73 Major Street.

Born, to Mr. and Mrs. Sidney Colt (nee Tillie Daniels), 796 Euclid Avenue, at Mount Sinai Hospital, on July 8, a son, Lorne, brother of Dennis and Neil. Grandparents are Mrs. Esther Daniels, 212 Sumach Street; and Mr. and Mrs. M. Colt, 1234 Danforth Avenue.

Born, to Mr. and Mrs. I. Shiaman (nee Ida Pelchovitz), 183 Lauder Avenue, at Toronto General Hospital, on June 10, a son, Jack. Grandparents are Mr. and Mrs. Max Pelchovitz, 463 Manning Avenue; and the late Mr. and Mrs. J. Shiaman.

Born, to Mr. and Mrs. Morris Gollish (nee Shirley Brightman), of Detroit, Mich., on July 13, in Detroit, a son, brother of Pauline. Grandparents are Mr. and Mrs. J. Brightman, 24 Fairleigh Crescent; and Mr. and Mrs. J. Gollish, 538 Brunswick Avenue.

ENGAGEMENTS

Mr. and Mrs. Henry H. Marks, 273a Queen Street East, announce the engagement of their daughter, Estelle Rhoda, to Philip Gilburt, son of Mr. and Mrs. Herman Ginsberg, 976 College Street.

The engagement of Pearl, daughter of Elias L. Bochner, and the late Mrs. Bochner, to Abraham Schwartz, son of Mr. and Mrs. Harry Schwartz, is announced, the marriage to take place in August.

The Jewish community in Riga now numbers 14,000.

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SAVING THE CHILDREN THROUGH DARING FRIENDS

By Ruth N. Donahaye

The war, which cost two million Jewish children their lives, has left 45,000 orphans scattered all over Europe (outside the U.S.S.R.) and no less than 70,000 in need of institutional care. This represents over two-thirds of the number of surviving Jewish children on the Continent, which is estimated at 160,000.

Of all the thousands of our uprooted children doomed to slave for the Nazis, only an infinitesimal number has survived. Hardly a Jewish child between four and twelve is in UNRRA care today. Why? The "useless" child, too young to be made to work for the Nazis, was superfluous . . . Only the strongest were to be allowed to live.

Although most of the children who survived slave labour have already been sent back to the countries of their origin, to Palestine and other countries, thousands in Eastern Europe are still wandering from place to place, unknown and unclaimed, while others are awaiting identification and repatriation in Germany and Austria.

Many of these children have not yet been registered and possess no legal status. In Yugoslavia, for instance, hardly any Jewish children have been found, and this is attributed to the fact that the Christian families who gave them care and protection during the years of occupation do not report their existence to the authorities.

As far back as 1943 it was decided by the organization O.S.E. that a central register of Jewish children whose parents were deported, arrested, or in hiding, should be set up at the headquarters in Geneva. The object of this register was, in the first place, to establish the identity of children who had gone into hiding during the occupation, in order that they might be restored to their families at the end of the war. In so far as France is concerned, this end has already largely been achieved.

At the present moment the register is serving several purposes. Foremost among these is that of assisting in drawing up a plan for dealing with the homeless on an international scale. Investigations in this connection have led to it being established that of the 15,000 Jewish children in France the number of orphans and half-orphans who cannot be cared for by relatives is about 11,000; in Belgium of the total child population of 4,000, 3,000; in the Netherlands, almost all the 4,300; in Rumania about 30,000; in Greece all the remaining 2,400 children; in Hungary between 12,000 and 15,000; in Poland 5,000. According to reports from Germany there were still about 8,200 children under 18 in the three zones in March, 1946. The exact numbers in the other countries are not yet known, but it may safely be assumed that there are at the present time between 65,000 and 75,000 children and adolescents under 18 who are homeless and as yet unable to lead independent lives. All have at some time been obliged to go into hiding, to change home and papers, and forced into situations where they were left without any means or opportunity to work.

Even where the children were thought less in danger, as in the homes established for them in the early years of the war in the Southern Zone of France, safety was found to be illusory and children had to scatter to find homes elsewhere. WIZO (Women's International Zionist Organization) women in charge of the "Service Familial Clandestin", set up by Mme Juliette Stern in 1941, worked together with loyal and courageous Aryan friends to provide as many children as possible with false identity cards and ration books and to smuggle them out of the danger zones in little groups of four or five. Later, in 1943, when there were no relatively "safe" regions left in France, as many children as possible were escorted out of the country.

A vivid account of their flight to Switzerland is told by a woman worker who organized the escape of hundreds of these children over the border. The first attempt went off without mishap: a group of fifteen boys in scout's uniforms were taken through the barbed wire of the Swiss frontier by a trusted guide under cover of night. But to their despair twelve of them were turned back the following day, as they were over 15 years old, and no child refugee a day over 15 was at that time allowed into Switzerland. Three months later, however, when the danger of Nazi persecution was imminent, the Swiss authorities relaxed their regulations and announced they were prepared to admit young people up to the age of 18. At this good news a complicated organization was set up to arrange for the assembly and transport of regular convoys of children.

Nothing was overlooked and every precaution taken, relates the woman welfare worker who was in charge of them up to the frontier. The children, who were all provided with false identity papers, had to be coached beforehand, so that they should be able to answer any questions addressed to them on the way, not only by Germans, but by other travellers as well. "It was touching to see the little ones earnestly learning by heart all that we told them about the necessity of strict self-control and watching over each other, in order to minimize the risk of being caught."

The actual journey to the frontier was skilfully planned: "The children had printed passes stating that they were authorized to stay in the homes of the Secours National in the Annemasse district, and they wore tricolor cards on their coats giving the addresses they were going to. On our arrival at Annemasse we always managed to leave the station undisturbed by a special exit, thanks to the help of some of the railway workers. Then I would take the children to be fed and cheered by one of our fellow workers in the town. About 5 p.m. I would go back for the children and we would start as if we were setting out on a school outing. I used to carry a big basket-ball, and we would walk along the banks of the Arve, singing songs until we reached a little playground in the woods. This playground was only one kilometre from the frontier, and we used to play there quite happily until nightfall. The children altogether forgot the danger in the excitement of the game. As soon as it was dark we went along the River Arve towards the frontier. We had discovered part of it hidden in a wood, far from any road or path. One of my comrades, who belonged to the local Maquis group, was always on duty watching out for the Germans. He would go on ahead, while I followed with my children keeping close beside me in their anxiety. As soon as we reached the barbed wire we would open a passage for them, and the children would slip quickly one behind the other on to Swiss soil. Almost at once they would be picked up by Swiss customs officials and taken to the police station, from which they were sent to various camps.

"For quite a time I used regularly to go every other day to Aix-les-Bains to fetch a convoy of children; and every time luck favoured us. Sometimes we even crossed the frontier by day, casually, as it were, playing ball the whole time. During one of these journeys, however, a number of S.S. men, specially sent to keep closer watch over the frontier, got into our compartment at Aix-les-Bains. The group of children on that occasion looked particularly Jewish, and as soon as the Nazis got in with us they began questioning the children and asking who was in charge of them. Then they came along to me for particulars, and I told them that these children had all had narrow escapes during one of the raids on Marseilles and that I was taking them to a rest centre in the Savoy Mountains. That seemed to satisfy them, for the next thing they did was to take the children on their knees and play with them. By the time we arrived we were such good friends that we just marched out behind the S.S. men, singing proudly, instead of slipping out by the side exit as usual. The Nazi N. C. O. made a sign to the French policemen who were examining the passengers, to let us through, and we went along behind them in the streets on our way to our Welcome Centre. A few hours later the children were all in Switzerland."

It was in this way that about 700 children were able to reach safety. Only the last group of 40 children was captured, just two months before liberation, and taken to the Annemasse prison. But, thanks to the Mayor's devotion and the help of the curé and many friends in the Resistance Movement, the officer in charge of the prison was bribed and the children were let out and placed in an institution under special guard. Here the children had to stay until they were daringly rescued by Jewish helpers and taken to Geneva two days before the liberation of Annemasse.

What happened in France under the Nazis has been happening in Poland — under the Poles. During her visit to the country last September, Mrs. Syd. Hyams, of London, England, and Montreal, was told that just as the children were helped by WIZO women to escape over the French frontiers into Switzerland and Spain, so are the children being helped by Polish WIZO women to escape over the borders of the country where the Government seems powerless to counteract the deep-seated anti-Semitism.

How many thousands of children have been saved by the devotion of WIZO women and others will never be known in those countries where Nazi tyranny made it impossible to keep any records. But in France, where the Clandestine Family Service was so well organized, it is estimated that as many as 5,000 children were saved from deportation.

Rescue work on so large a scale could not be carried on without many victims among the rescuers. that more WIZO women did not lose their lives is due less to circumstances than to the courage and quick-witted resourcefulness they showed, for they braved every danger involved in the work of dodging and outwitting the enemy.

There are losses which are mourned by none more than by the children themselves, who often showed the most touching gratitude to those who sacrificed themselves to save them.

One group of children whom devoted helpers led across the formidable Pyrenees and over many a dangerous obstacle through Spain to the port of Barcelona, felt they had to give their gratitude public expression in the most solemn form. The moment they chose for it was the instant before their ship set sail for Palestine.

Assembled on deck, one of them read aloud the list of all who had perished in the attempt to save the children's lives, and went on: "On this day of departure for our land, where a new life is to begin for us, we who have escaped the hell of war and desolation, massacres and deportation, wish to remember the unfortunate ones among us who are missing. Let us remember the searches, the pursuits, the concentration camps, the deportation of aged mothers, weary with struggling against misery, the deportation of young men, of children, of innocent babies, the miseries of hunger, epidemics, cattle trucks and burning lime . . . The terrible suffering of our brethren.

"Let us remember our brave and daring friends who risked their lives to save us, friends who were tracked and caught, beaten up, tortured.

"Let us remember our Jewish soldiers who died at the end of frenzied resistance against the enemies and butchers of Israel. With all our heart, with all our soul, we hope for the return of the deported, the return of those who have disappeared.

"With hearts full of reverance and gratitude, we remember today those of our comrades who are missing. Let each one of us remember all those who fell victim to the enemy while sacrificing themselves for the honour of our people; all those who were led away into Germany after accomplishing their sublime mission of helping and saving our unfortunate brethren. Let us remember those who are not able to share in our happiness and who were deported at the last moment, just as they thought their ideal was about to be realized; let us imagine their sadness and grief. Let each remember all those who vanished without leaving a trace and who fell in silence, victims of our unhappy fate."

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME LEA ALVINA MARY BOULAY, housewife, of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the next session or the next following ensuing session thereof, for a Bill of Divorce from her Husband, CLIFFORD JOHN ORR, chauffeur, of the City of Montreal, District of Montreal, Province of Quebec, on the grounds of adultery.

DATED AT MONTREAL, in the Province of Quebec, this 5th day of June 1947, A.D. (One Thousand Nine Hundred and Forty-Seven).

JACOBS & JACOBS,
Attorneys for Applicant,
276 St. James St. West,
Montreal, Quebec.

Exhibit Art Of Former Garment Worker

The works of Abraham Levin, sixty-seven-year-old Lithuanian emigrant to the United States who left a job in a garment factory to become a painter ten years ago, on display at the Jewish Museum in New York.

It will be the first special showing of the works of a modern Jewish painter at the museum which opened last May at Fifth Avenue at Ninety-second Street. The museum was founded, according to Dr. Stephen S. Kayser, curator, to "combine continuity of Jewish tradition with contemporary art."

While making last-minute arrangements at the gallery Mr. Levin explained his career and his paintings. He was born near Vilna, and came to the U.S. in 1903, where he became employed as a cutter in a garment factory. Although he had no formal art training, he began sketching in his spare time, and at the age of fifty-seven finally decided he would be happier if he gave his life wholly to painting.

His works — oil paintings of landscapes, figures and still-life scenes, mostly based on a "mixture of memory and imagination" — have been shown several times since he was discovered by the Uptown Gallery, 249 West End Avenue, in 1941.

He explained one of his most recent works, which he considers typical of his methods. The picture, called "Future," depicts two figures standing below a bent and battered tree, looking upward.

"It must have been something I've seen, although I can't remember where," he said. "The scene seemed to symbolize looking forward—not necessarily discouraged with the past, but hoping for more in the years to come.

"They tell me that I am changing my technique," he continued, "and this painting certainly does seem different from my earlier things. But I haven't made any conscious change. I just keep on trying to put my feelings down on canvas."

There are over 1,000,000 Jews in the Ukraine at present.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

JULY 18, 1947 VOL. XXIX, No. 42

The Weakness Of Changing The Motion From Specific To General

The Anglican Outlook says:

One most striking observation about synods is that when a synod is brought face to face with taking any clear-cut decision on a contentious moral issue—such as the condemnation of greed if it concerns a class, or the use of the police force in strike-breaking tactics, or the denial of the right of a citizen to provide bail for his friends, or the segregation of Jewish school children, or the acknowledgment of sin in our share of the anti-Soviet press campaign — changes are almost always recommended whereby motions are deprived of any specific reference to local events and are couched in more general terms. It is said, however, on many another occasion in synod that "nothing is real until it is local."

A noteworthy contrast in treatment occurred, for example, with regard to two similar sections of race relations contained in the Report of the Montreal Diocesan Council for Social Service. The section referring to the government restrictions against fishing licenses being given to Japanese Canadians passed synod without any open opposition. It may be that the Japanese Canadians do not require fishing licenses for operation in the St. Lawrence River! It is not the local issue that it would be in Vancouver.

But the motion regretting the policy of segregating "Christian" children from Jewish children in the Outremont schools produced a quite different reaction and brought forth specious pleas about "the rights and privileges of the Jewish children"—the implication being that they could have their "special" educational privileges and we "Christians" could have ours. It was quite clearly seen by the C.S.S. where the policy of segregation leads, no matter on what pretext it be admitted, when, once it is begun, the educational authorities would have much on their conscience were such a policy to be continued. Segregation, or exclusion, might be practised by other school boards.

The real weakness of decisions taken by ecclesiastical bodies was palpably demonstrated by changing a carefully-worded, factual, specific motion proposed by the C.S.S.—"that this Synod believes that the policy of segregation now being practised in certain schools under the Outremont Protestant Board of School Commissioners is contrary to our Judaeo-Christian heritage and a regrettable symptom of a growing spirit of intolerance in our social life" to the much more general resolution "that this Synod, believing that racial discrimination in any form is utterly at variance with Christian principles and productive of hatred and strife, hereby affirms the equality before God of all men without distinction of race, creed or nationality, and calls upon all members of the Church to repudiate racial animosities and to promote in every possible way the spirit of harmony and goodwill in the community." Church assemblies and synods love resolutions couched in such general terms of sweet moralizing as the latter, because they mean so little in the practical world.

It is so easy to re-affirm the fundamental Christian belief in the brotherhood of all men, but when a more specific resolution begins to make application of that same fundamental tenet of our faith then we at once begin to seek refuge from making a public decision. Anti-Semitism is a fact of behaviour, and it is promoted by the adoption of certain attitudes and by specific actions such as separating God's children in schools—but how we hate to confess our sin! It would seem to an independent witness that the Montreal Social Service Report offended on two opposite counts—by being too doctrinaire, and by being too specific!

WEIZMANN

(Continued from Page One)

the League of Nations mandate for Palestine was unworkable. He was questioned only briefly.

When he appeared before the United Nations' inquiry committee, there was for the first time a line of spectators seeking seats. When he ended his two-hour address there was also for the first time a spontaneous outburst of applause from the audience, evidence of the personal prestige that Dr. Weizmann still enjoys despite being out of office for seven months, comments the New York Times.

The world Zionist movement's readiness to consider proposals for partition was once more stated by David Ben-Gurion, chairman of the executive of the Jewish Agency for Palestine, who followed Dr. Weizmann. To his plan for the transformation of Palestine under the United Nations' supervision into a Zionist state, Ben-Gurion added an expression of willingness that the Zionist state should join a federation with one or more of its Arab neighbors. He suggested the British Commonwealth as a model.

Inasmuch as Mr. Ben-Gurion had rejected both the British mandatory administration and a United Nations trusteeship, the chairman asked him exactly what settlement he wished in Palestine. He replied that the Jewish Agency wanted:

(1) That the United Nations confirm the Zionist claim to all Palestine as a Jewish state.

(2) That it approve the Jewish Agency's plan for the immigration of 1,000,000 Jews and the development of the country to accommodate them and to raise the Arab standard of life.

(3) That it grant to the Jewish Agency authority to execute that plan.

SAYS U.S. JEWS

(Continued from Page One)

camps when the war ended.

Testifying in support of the bill for the Department of Justice, Commissioner of Immigration and Naturalization Ugo Carusi stated that over 85 per cent of the displaced Jews in Europe desire to go to Palestine. Mr. Carusi blasted the "false and misleading statements" which the immigration foes have been making.

LOSES SUIT

(Continued from Page One)

Nuremberg must be accepted by us as the authentic voice of our executive."

Justice Hand pointed out that for "at least thirty years" it has been declared that "this court will not undertake to pass on the municipal acts of officials of another state." He said this ruling is a necessary corollary of Supreme Court decisions and "if we are mistaken, the Supreme Court must correct it."

Hakimas, the Yishuv's Hebrew theatrical company, plans to tour the U. S. next year.

SAYS CATEGORIES OF IMMIGRANTS TO CANADA NOT WIDENED

In view of the rather contradictory press reports which appeared after an interview granted by Dr. Hugh Keenleyside, Deputy Minister of Mines and Resources, Saul Hayes, national executive director of the Canadian Jewish Congress, telephoned to C. E. S. Smith, Commissioner of Immigration, Ottawa, and obtained the following authentic interpretation:—

1. The press report that the categories of admissible relatives had been widened to include cousins is incorrect. No new order-in-council has been passed to liberalise the categories of relatives admissible in general.

2. This problem is to be distinguished from the admission of displaced persons.

3. The Department now considers unrelated displaced persons admissible if employment is assured and the initial maintenance guaranteed by Canadian residents.

4. For this purpose, so far 1,000 permits have been set aside of the 5,000 permits authorised by the recent order-in-council, which otherwise is to take care of certain labour groups such as lumber workers, needle trade workers, domestic workers, etc.

5. The number of 1,000 permits is a starting proposition. It can be assumed that a further order-in-council will authorise the admission of more individuals in displaced persons camps.

6. The Department, for the time being, is only prepared to deal with applications concerning individuals in D. P. Camps in Germany and Austria; later on D. P.s in Italian Camps will be taken care of when the Canadian teams proceed to that country.

PALESTINE REFUGEE ORCHESTRA COULD BE WORLD'S GREATEST, SAYS BERNSTEIN

A young man in a tweed jacket and sports trousers, looking no older than a college boy and handsome enough to be a bobby-soxer's hero, described in Jerusalem how it felt to receive an acclamation as an orchestral conductor in Palestine second only to that of the great and venerable Arturo Toscanini.

"I was in tears," said Leonard Bernstein, 28-year-old New York composer, conductor and pianist, recalling his debut with the Palestine Orchestra in Tel Aviv last week. "I never have seen anything like it — that hysterical, screaming audience."

Mr. Bernstein came to Jerusalem for the first time and, after a sightseeing trip to the Jewish settlement on the Dead Sea, led the Palestine Symphony in the Holy Land premiere of his own symphony, "Jeremiah." The premiere was delayed when the score of "Jeremiah" was lost on the way to Palestine and another had to be hastily delivered by plane from New York.

With the dust of the Jewish settlement still on his shoes, Mr. Bernstein became so enthusiastic in his description of the potentialities of the Palestine Orchestra that in the presence of the press he volunteered to train the ensemble and conduct it on a tour of America.

"It could become the greatest orchestra in the world—easily," he declared. He added, however, that it was "absolutely essential" that the orchestra, made up of Jewish refugees from Europe, should have a permanent conductor and a hall large enough for its audience and acoustically fit for its rehearsals.

He suggested that a tour of the United States might be the occasion for a campaign to raise the funds for a concert hall. Such a tour, he added, "would be one of the most important things that could happen, not only musically but politically."

The orchestra's appearance would give Americans an additional appreciation of what the Zionists are accomplishing in Palestine, he said, but it would need intensive training to avoid unfavorable comparison with the "streamlined" orchestras of Boston, New York and Philadelphia.

Whatever imperfections the orchestra or Bernstein himself may have had were lost in the tornado of applause that followed the young conductor's initial appearance in Palestine. People of Tel Aviv, which probably has one of the highest [illegible] appreciation of any city in the world, gave him a reception that newspapers described as second only to that accorded to Toscanini, says the New York Times. They were sentimentally captivated by his combined qualities of being young, handsome, talented and Jewish.

With his back turned to them, Mr. Bernstein said he could feel them reacting to every mood of the music, and when the orchestra stopped their applause kept him bowing for minute after minute.

From Jerusalem Mr. Bernstein went back to Tel Aviv and on to Haifa, to finish his series and left for concerts in Vienna, Prague and Paris [illegible]

Cites Reservoir Of Good Will

Minority groups should unite in a strategy for a common goal rather than a strategy against a common enemy, the American Missionary Association's Institute of Race Relations was told at Nashville, Tenn., where sessions are being held at Fisk University under the chairmanship of the university's president-elect, Dr. Charles S. Johnson.

One hundred and fifty community leaders from thirty-five states are taking part in the program aimed at training people to meet heightened racial tensions on the basis of scientific knowledge and method.

Dr. Marie Jahoda, of the American Jewish Committee, said that in improving race relations it was important to take into consideration the reservoir of good will and to concentrate "on correlating all of the people into a state of mind where they won't accept leadership based on prejudice." She continued:

"I think we have neglected the mobilization of the good will of people who are on our side. This situation of people being all right as persons but not doing very much about it is where we should take action. We should concentrate on uniting, asking each group to recognize and combat its enemies."

DP Resist Camp Move

United States military authorities in Salsburg were reported to have decided to move hundreds of Jews from the Franz Josef Camp to the near-by Riedenburg Camp this month whether the inmates agreed or not.

Jewish displaced persons had refused to leave and had barricaded the gates several days ago, but the military had withdrawn all controls after it had cut off food supplies.

The European command's adviser on Jewish Affairs, Rabbi Philip S. Bernstein, visited the camps. It is understood that he agreed to the closing of the Franz Josef Camp after a careful check had shown, according to Army reports, that Riedenburg would not be at normal capacity after the transfer.

Every effort is being made to induce the leaders of the Franz Josef Camp to agree to the change. Army spokesmen profess not to know why the inmates oppose the change to quarters that the military assert are equal or superior to those at the Franz Josef Camp.

What is to be done with Jewish displaced persons occupying hotels and certain homes near industrial plants that it is said are needed in the drive to revive Austrian economy is a question that will arise soon. Army authorities say they are preparing for them quarters that will be comfortable and in good repair.

EVERYBODY'S BUSINESS

by Don Graham

In the eyes of employers, "lack of initiative" is considered the most serious fault a worker can have. It is an insidious and dangerous fault.

For most of us, pride of achievement and desire for bigger earnings provide plenty of drive. But we may suffer from temporary loss of enthusiasm in our work due to illness, personal problems, or emotional upsets.

At such times it is desirable to take all possible measures to prevent these conditions from becoming chronic. The advice of a physician or close friend may help. So may a frank talk with your employer whose attitude will probably be very understanding.

Sometimes a man has little or no interest in his work. This may not be his fault. A change of job or additional responsibilities may be all he needs to make him "spark".

But far too many men are in a rut because they are just plain lazy. To them I can only say: *You'll be far happier if you give your job everything you've got!*

. . .

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